the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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FEBRUARY 12, 1958

VILLIAMS

STATUE BY DANIEL CHESTER FRENCH IN LINCOLN MEMORIAL, WASHINGTON, D. C.

In this issue

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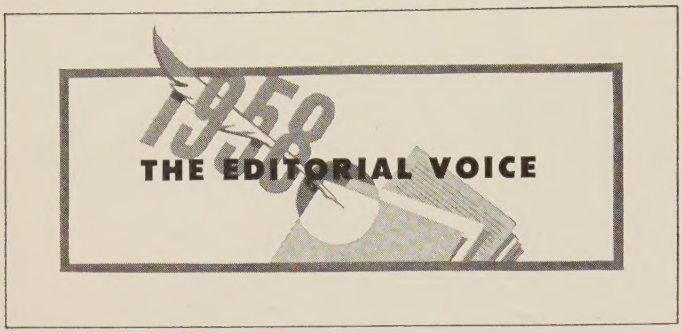

HE REFUSED TO DESERT THE LAMBS

The following communication reached the editorial office a few days ago. I thought it worth sharing with our readers. Names have been withheld for obvious reasons.

"One paragraph in your editorial, 'The Tragedy of Wasted Religious Activity' (ALLIANCE WITNESS, Jan. 1), aroused me to the extent that I must write you today.

"It is next to the last: 'The Christian can hope for no manifestation of God while he lives in a state of disobedience. Let a man refuse to obey God on some clear point, let him set his will stubbornly to resist any commandment of Christ, and the rest of his religious activities will be wasted. He may go to church for fifty years to no profit. He may tithe, teach, preach, sing, write or edit or run a Bible conference till he gets too old to navigate and have nothing but ashes at last.'

"The doctrine of antinomianism holds sway in our churches, and the sad truth is that the pastors are reluctant to do or say anything that would put the church to the test. They are afraid of having trouble in their churches, so they choose peace and unity with lukewarmness.

"This conviction has grown on me since I performed my first pastoral work some years ago. I was attending a seminary and at the end of the spring term I was asked to take the pastorate of a church for three months. It was an average church: choir, male quartet, lots of young people, but no midweek prayer meeting. I knew nothing about homiletics but I knew the difference between the dead and the living, and I knew enough about the Bible that I could scripturally point out the difference between the two. This I did for three Sundays. Then in deep sincerity I announced a prayer meeting for the following Wednesday evening.

"I stipulated that I wanted only those who knew they were saved to attend the meeting. Others were definitely not invited unless they wished to be saved. Result: twelve saved ones came, plus three who came to be converted then and there. What a meeting! But due to inexperience I was quite unaware of what I had done. I had created an open break between the saved and the unsaved.

"Led by the chairman of the board, the unsaved held a strong majority, and such persecution as we endured for two months I had never dreamed of. One Sunday night twenty-one young men refused to rise for the benediction. They were going to have it out with the preacher! They finally let me go but met in a huddle outside the church until one-thirty in the morning, plotting what to do with me and the prayer meeting group. They talked openly of tarring and feathering me.

"All that I and my friends could do was to cry and groan in prayer. What happened during those two months would fill a good-sized book. At last I was due to return to school, *but how could I leave this little flock to these wolves?* After much agonizing prayer I proposed to the church that I be allowed to stay on as an evangelist. I stipulated that they could cancel my salary, I would pay my own board and they would permit me the use of the church to hold meetings in. Strangely enough the proposition was accepted.

"Almost immediately the telephone began ringing. People wanted me to pray with them. Within four weeks almost all those who had opposed me had frankly confessed that they were unsaved and most of them wanted to be saved. By that time they were in a position to call a pastor and I proposed that I return to school. They had a farewell for me which turned out to be a glorious hallelujah meeting. Of course they paid my salary—and didn't charge me for my board!"

The church about which this pastor writes has a constitution that provides that only born-again persons shall become members, but a constitution cannot guarantee that church members will obey it. Let the flesh get into the saddle and very soon the devil will climb up and ride behind.

The experience of this man of God should teach us not only that it is possible for an evangelical church to become filled with unregenerate members, but that those same persons may get into places of leadership and run the whole thing. And from his experience we may learn also what to do when this happens. Nothing can take the place of prayer, courage and devotion.

A world like this has little place for cowards, and if a coward is ever out of place it is when he is in the pulpit. More courage and less care about security would solve many a church problem. God will stand by the man who will stand by the truth. Let's trust Him.

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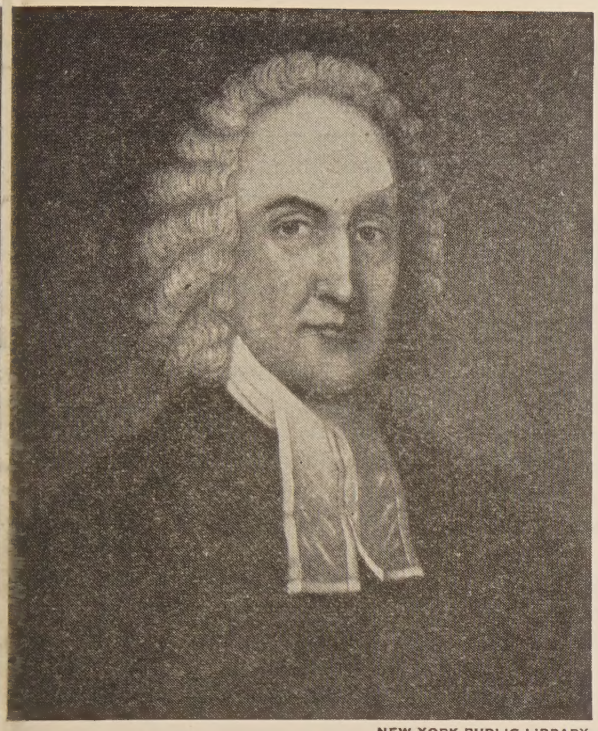
QUOTES FROM OUR CONTEMPORARIES

WILLIAM S. DEAL, in *Pilgrim Holiness Advocate,* writes on the strengthening of the spiritual life:

"The reading of good books is essential for deepening the devotional life. A hot heart and an empty head lead straight toward some form of fanaticism, while a full head and a cold heart spell formalism. But a full head and a holy heart make for the best in deep piety and holy living."

●

We should be unfaithful, and guilty of a pagan distrust, if we wished to penetrate into that future time which God hides from us. We leave it to Him to make it sweet or bitter, short or long. The most perfect preparation for this future, whatever it is, is to die to all will of our own, in order to yield ourselves wholly to God.—FÉNELON.



NEW YORK PUBLIC LIBRARY

Jonathan Edwards

In the life and work of the Christian church
preaching plays an outstanding part.
The missionary passion and the evangelistic thrust depend largely
upon the proclamation of the gospel
through the speaking man. The preacher
is a voice for God to his generation.
March 22, 1958, will mark the two-hundredth anniversary
of the death of Jonathan Edwards,
a man who combined within himself theologian, philosopher,
man of letters, revivalist and preacher.
It is timely to learn from his experience.

The first of two articles

By REV. RALPH G. TURNBULL, D.D.

The Ministry of Jonathan Edwards

NO NAME is more worthy of a place in the evangelical succession than that of Jonathan Edwards. No one was more thoroughly imbued with the evangelical spirit and convinced that his view of doctrine was true. By every test he stands out as one of the most mysterious yet most vital figures in the life and work of the Christian church.

Revivalist, theologian, philosopher, man of letters—thus he has been seen against the background of the eighteenth century. As a preacher he has been too easily dismissed on the basis of imprecatory preaching, and particularly because of the sermon entitled "Sinners in the Hands of an Angry God."

It is a reflection upon the church that the reputation of one of the least oratorical of preachers should be estimated in this way. The judgment is unwarranted and unjust. That his preaching was mingled with terror and nemesis is beyond question, but that Edwards should be judged as a preacher of that particular kind of sermon and nothing else is unfair and unkind. The sermons of Edwards are not all threatening and denunciatory and should be viewed in the light of the colonial conditions of mind and society in which they were delivered.

Edwards brought honor and glory to the Puritan mind by a rich and fruitful heritage. The founders of New England were men worthy of the magnificent future which lay before them. Among those zealous and godly men the aim was to live consciously under the eye of the divine Taskmaster, and to shape life in private and in public according to the pattern of the Scriptures.

The ancestors of Jonathan Edwards were in this succession. His father, Rev. Timothy Edwards, was minister of the church at Windsor on the banks of the Connecticut. His mother was the daughter of a minister, Rev. Solomon Stoddard, under whom Edwards was destined to serve for a while. Their family line has been traced back to England where they were connected with ancestors of culture, diligence and Puritan sobriety.

Rev. Ralph G. Turnbill, D. D., is the pastor of The First Presbyterian Church, Seattle, Wash.

The godly line was blessed from one generation to another, and not more so than in the birth at East Windsor on October 5, 1703, of their only son, the fifth child among ten daughters. It is not to be wondered at that the influences surrounding the boy left an impression which could not be eradicated. With parents of exceptional intellect and motivated by decisive religious convictions, he was early led to understand the dictates and implications of evangelical piety. He himself said: "When I was yet a child, no children's play to me was pleasing; all my mind was set serious to learn and know . . ." (Works, I, page 14 —Worcester Edition).

We are not surprised to find that early in youth Edwards felt the first conscious stirrings of those divine impulses of the Holy Spirit which

led him to the supreme concern of his life. God prepared him in that godly home, and later through the church, to find spiritual discipline to balance his mental growth in college. His was an alert mind, filled with the wonders of nature around him and finding absorbing interest in the life of God in the soul. How early can God's secrets be whispered to and be shared by youth? "From a child thou hast known," said Paul to Timothy. The Holy Spirit was upon John the Baptist before he was born. Was Edwards a child of destiny?

We may not know all the workings of that enlightened mind, but we can trace that there walked in New England an unusual life with the qualities of spiritual genius upon his brow and in his heart. He testified later: "I had a variety of concerns and exercises about my soul from my childhood." His evangelical conversion was definite and colored all his thought and ministry in later years. And yet it was not easy for him as he also was tested and tried as he grew in grace and spiritual knowledge. At first it was difficult to give himself to God in full surrender through Christ.

At one point there was this stumbling block in his mind as he said: "From my childhood up, my mind has been wont to be full of objections against the doctrine of God's sovereignty, in choosing whom He would to eternal life, and rejecting whom He pleased, leaving them eternally to perish, and be everlastingly in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and His justice in thus enternally disposing of men, according to His sovereign pleasure. But never could I give an account, how, or by what means, I was thus convinced; not in the least imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and by reason apprehended the justice and reasonableness of it" (Works, I, page 15).

From this we learn that Edwards was not swayed by an emotional upheaval, but came to his crisis hour by reflection. He who was to be the exponent of "religious affections" as a necessary adjunct to conversion and salvation nevertheless stressed his own change of heart by way of enlightened reason.

The flowering of this experience as a lad came out of the home environment, as he testified: "I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening before I met with that change by which I was brought to those new dispositions, and that new sense of things that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties" (Works, I, page 14).

This period passed, even though he delighted for a while in religious duties, and gradually the impressions waned. Then later he was moved again as he records: "Indeed I was at some times very uneasy, especially towards the latter part of the time of my being at college, till it pleased God, in my last year at college, at a time when I was in the midst of many uneasy thoughts about the state of my soul, to seize me with a pleurisy; in which He brought me nigh to the grave, and shook me over the pit of hell" (Works, I, page 15).

Revival in the church and a providential illness were God's ways to lead Edwards into fullness of blessing. The changed attitude brought him to say: "A delightful conviction, and exceeding pleasant, bright, and sweet doctrine." He ascribed absolute sovereignty to God: "The first that I remember that ever I found anything of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words of First Timothy 1: 17, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever. Amen'" (Works, I, page 16).

From then on Edwards invested his life and days in spiritual development and advance. In 1720 he graduated at seventeen years of age from Yale College with the B.S. degree. Two years extra were spent in theological study, and after a brief ministry of eight months in New York in a Presbyterian church he returned home for more intense study. In 1723 he was given the M.A. degree from Yale and in 1724 he became tutor for two years.

His major pastorate followed at Northampton, Massachusetts, where he became the colleague and successor to his grandfather, Solomon

(Continued on page 8)

I Hear the Words of Love

I hear the words of love
I gaze upon the blood;
I see the mighty sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's name;
'Tis stable as His steadfast throne,
For evermore the same.

The clouds may go and come
And storms may sweep my sky,
This blood-sealed friendship changes not,
The cross is ever nigh.

I change, He changes not,
The Christ can never die;
His love, not mine, the resting-place,
His truth, not mine, the tie.

—Horatius Bonar.

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The Rough Path Toward Perfection

By RICHARD ROLLE

Richard Rolle was the most widely read and popular writer of the fifteenth century. He was a man of great purity of life, and from the moment he set his will towards God he never looked back. . . . After some years of spiritual struggles he broke through into a state where "the heat of everlasting love was felt in my heart." This "heat" along with "sweetness and song" characterized his whole life and ministry. . . . This article is a selection from his "Amendment of Life," a beautiful little treatise on the interior life.—EDITOR.

WHEN the devil sees one man out of thousands perfectly turned to God; following in the footsteps of Christ; despising this present world; loving and seeking only things unseen and purging himself from all evil of mind and body, he prepares a thousand deceptions to harm him and a thousand means to turn him from the love of God.

He seeks to persuade him to the love of the world; to fill him again with the wickedness of sin so that at the very last with unclean thoughts he should be made hateful to God. He brings against him persecution, tribulation, slander, false accusations of sin and all kinds of hatred; so that pain may wound and slay him even if prosperity cannot tempt him.

At one moment he puts before him hardness of life, at another luxury, and brings to his mind the recollection of bodily lusts. He gathers together visions of sin. He recalls old wickedness and the delights of past love. He influences heart and body with the fires of sin. He begins with the least but goes on to the greatest. With great diligence he tries to bring against us all kinds of temptation, torment and tribulation; and with disappointment he grieves that we, by the mercy of God, have escaped from his toils.

He seeks to separate us from the other-worldly embrace, most sweet and chaste, of everlasting love, and afterwards to defile us in the depths of degradation. No words can express that unhappiness.

The man who left the delicacies of kings for swine's food would be considered mad. Yet he is even more foolish that forsakes the delicious meat of uncreated wisdom and yields himself to the wickedness of the flesh. Are not gluttony and lust like swine's husks, and they that indulge such things are they not feeding the devil?

The children of God should . . . despise all unlawful lusts and worldly comfort for the love of Christ. He that is fed with the bread that cometh down from heaven in no way desires the things which are offered him by the devil. When temptation and tribulation arise spiritual armor must be put on, for it is time to go to battle.

Temptations are overcome by steadfast faith and love; tribulation by patience. What is patience but the voluntary suffering of adversity? He that is patient murmurs at no grief, but at all times praises God. The more patient a man is under provocation the more glorious shall he be in heaven.

Tribulation is to be gladly endured, whether it be adversity or annoyance and bitterness or pain, sickness and thirst; for by these and the like our sinful nature is made clean and our reward increased. Tribulations are sent to us to withdraw us from the love of the world, so that we be not punished more severely in the life to come. By sorrow we must be cleansed from the stains of lust. If sinners "plow upon our backs and make long furrows" they do not trouble us but themselves, if we endure it with patience; if they put us to a little pain, they lay up a crown for us but torment for themselves.

The wicked are allowed to pass through this life without great tribulations, but in the time to come no joy is left for them. Therefore holy men love tribulations, for they know that through such experiences they will win endless reward. On the other hand the lost always murmur under adversities and flee from them as much as they can. As long as they are given overmuch to the things of this life, they are deprived of the hope of things eternal. In

outward circumstances only can they find comfort, since they have lost utterly the desire for heavenly things.

There is no soul on earth but either loves creatures or the Creator. If it loves the creature it loses God and goes with the creature it loves to death. All such love in the beginning is labor and foolishness; it passes into weariness and unhappiness, and ends in hatred and pain.

He that loves his Maker forsakes all that is in the world and counts it all joy and sweetness to speak of Him and with Him; his refreshment is the thought of God. He closes his outward senses lest death enter by the window and he be occupied in vain concerns. Sometimes despising, reproof, scorn and slander are brought against him; therefore he must needs take the shield of patience and be more ready to forget than to remember wrongs. He will pray for the conversion of those that hate and attack him, and will not concern himself with pleasing man, but rather fear to offend God.

If thou be tempted in the flesh learn to discipline it that the spirit be not overcome. Temptation to which we do not consent results in the increase of virtue. For no man knows whether he be weak or strong till he be tested. Likewise no man is called patient when all goes well but only when he is sorely driven by misfortune; then shall he know if he possess the grace of patience. Many seem patient when they are not pricked, but when a soft wind —not of misfortune but only of correction—touches them their mind turns at once to bitterness and wrath; and if they hear a single word uttered against them they give back two even more ungodly.

The fiery darts of the enemy are to be quenched with the meekness and sweetness of Christ's love; nor is place to be given to temptation however grievous it may be. For the greater the battle the more splendid the victory and the higher the reward, for it is written, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Rest assured that thou art in the way of life if contempt be to thee as praising, poverty as riches, hunger as meat; and if thou suffer them with unruffled mind. Flee and hate as much as possible the praise of men; for it is more praiseworthy to be worthy of praise and not to be praised of men. Despise therefore favor, worship and all vainglory; endure with meekness wrath, hatred and all detractions, and so by evil report and good report cease not to make haste toward the kingdom of heaven.

Ofttimes we fall in order that, taught by many weaknesses, we may stand the more firmly. The strong fear not, nor are the patient made sorrowful in adversity; as it is written, "There shall no evil happen to the just." In such a disposition no wonder is it if thou shalt overcome all temptations and quench all malice. Thou shalt see thy tormentors more unhappy than thou art, if with all thy mind thou shalt cleave to Christ.

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Thou Sweet, Beloved Will of God

Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me, and am still.

O Will, that willest good alone,
Lead Thou the way, Thou guidest best;
A little child, I follow on,
And, trusting, lean upon Thy breast.

Thy beautiful sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird
Prisoned in such a realm of grace.

Oh, lightest burden, sweetest yoke!
It lifts, it bears my happy soul,
It giveth wings to this poor heart;
My freedom is Thy grand control.

Thy wonderful grand will, my God,
With triumph now I make it mine;
And faith shall cry a joyous "Yes!"
To every dear command of Thine.

—Madame Guyon.

Amendment to the Constitution

In accordance with the Constitution of The Christian and Missionary Alliance (1957 Manual, page 17, Section 9, Amendments), amendments to the General Constitution adopted at the General Council held in Charlotte, North Carolina, May 15-21, 1957, are subject to ratification at the General Council to be held in Winnipeg, Manitoba, Canada, May 14-19, 1958. The meeting for ratification is called for 1:45 P.M. on Friday, May 16, 1958, in the Knox United Church in Winnipeg.

Nomination of District Superintendent

Resolved, That the General Constitution, Article IV, Section 7 (a) Home Field Organization, paragraph 2, as found on page 14 of the 1957 edition of the Manual be amended by deleting the entire paragraph which reads:

Nominations for district superintendent may be made by the Board of Managers to the district conference. Other nominations may be made by the Committee on Nominations or from the floor of conference. Election shall be determined by at least a two-thirds majority of the ballots cast. In the event that a decision cannot be reached by the conference the matter shall be referred to the Board of Managers which shall have the authority to fill the vacancy until the next annual conference.

and by substituting in lieu thereof:

The Board of Managers may present a nomination for the office of District Superintendent to the District Conference. This nomination shall be presented through and reported by the nominating committee of the district.

The nominating committee shall also present a nomination which may or may not be the same as the one presented by the Board of Managers.

Other nominations may be made from the floor.

Election shall be by ballot and shall be determined by at least a two-thirds majority of the votes cast. In the event that a decision cannot be reached by the Conference the matter shall be referred to the Board of Managers which shall have the authority to fill the vacancy until the District Superintendent has been elected by the next annual conference and is ready to assume office.

In the event of the death or resignation of the District Superintendent the Home Secretary shall be empowered to perform the duties of the District Superintendent until the office has been filled either by the Board of Managers or by election of the District Conference.

THE WILL OF GOD

Good
Acceptable
Perfect

ROMANS 12:2

By

DR. HERBERT LOCKYER

THE knowledge and realization of the will of God should be the center and circumference of all things in life. If such a will is the supreme rule of life, then nothing else matters. Those who are entirely satisfied both with God's arranging will that ordains for us our lot, our work and our suffering, and with His commanding will that calls for unquestioning obedience, have reached the zenith of contentment.

There is no need to be in doubt as to the nature and requirements of the divine will. It is His will that all men should be saved, that the saved should be sanctified, and that the sanctified should be serviceable and satisfied. With the use of a concordance trace the "will of God" through the Bible, and you will discover the many facets of such a diamond.

In the verse we are presently considering, Paul describes three things about God's will: it is good, acceptable, perfect. We may confess it is *good,* but do we feel it to be so? Is it really *acceptable?* Do we always deem it *perfect?* Perfectly loving and perfectly wise? Can we, with our blessed Lord, delight to do God's will?

GOOD

At times it is difficult to believe that what God permits is good. When sorrows, trials, adversities and disappointments overwhelm us, we wonder what good can possibly come out of our tears and anguish of heart. With the cross before Him, Jesus could say, "I delight to do thy will, O my God." But where was there any good in all His humiliation and suffering, His bloody sweat and gory death? Not much to delight in there! Yet, although for Christ the will of God was the cross with all its shame, such a manifestation of His will was "good."

It is also good for us. Had Jesus not climbed those bloody slopes we would never have had salvation from the curse and condemnation of sin. What is our reaction to the present permissive will of God? Do we look up through our tears, feeling that God has made no mistake in what He has allowed to come our way? We are serene and happy if we are able to trust Him where we cannot trace Him. Just now we cannot see what good there is in what we are enduring. "No chastening . . . seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness." May grace be ours to wait for the "afterward"!

ACCEPTABLE

Many young children know that unpleasant medicine is good for them, but it is not very acceptable. Is it not thus with ourselves in respect to the will of God? We have no doubt as to its good, beneficial purpose, but it is so hard to accept it. We are inclined to kick against it and resent its interference with our own will and wishes, which we deem to be far better.

Obedience to God's will, when it means self-denial, self-sacrifice, the carrying of oppressive burdens, thankless toil and uncongenial circumstances, is not easy to accept. Flesh and blood cry out against these manifestations of God's will. But we can only "stand . . . complete in all the will of God" when we accept the painful as well as the pleasant aspects of such a will. If we really believe it to be "good," then it will become "acceptable."

PERFECT

It is only in the measure that we prove the will of God to be "acceptable" that we know it to be "good" and "perfect" down to its smallest details. God is Perfection, and everything about Him bears the imprint of such perfection. Because His will is "perfect" in every way, it is "good" and "acceptable." This is the truth, well able to silence our questionings about God's will and keep us peaceful, submissive and strong. Being perfect, His will is never associated with chance, caprice, whim or fancy. It never makes a wrong choice or takes a wrong turning.

Here, then, is the deepest passion that can burn in the human heart, namely, to know the will of God and get it done. It is the Lord's desire that His will should be done on earth as completely as it is now realized in heaven. ◆ ◆ ◆

Ministry of Jonathan Edwards

(Continued from page 4)

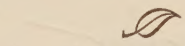
Stoddard. He was ordained on February 15, 1727, in the Congregational Church at the age of twenty-four years. He married Sarah Pierrepont, a young woman of piety and grace. In the pastorate he spent thirteen hours a day in study and lived a temperate life, husbanding his limited strength of body. Although not a visiting pastor to the homes, he always was ready to interview and counsel his people. He believed that he could do more for them by his teaching and preaching.

For twenty-four years Edwards was at Northampton and during that time he experienced seasons of revival. In his own congregation and in the country around he engaged in the ministry of what was later known as "The Great Awakening." This movement was not confined to New England, as it had its counterpart in the work of the Wesleys and Whitefield. When Edwards settled at Northampton he found social conditions which accepted low standards of morals, corruption in business and politics, and generally religious profession which was barren and dead. He came to a "valley which was full of bones," and he was destined to see "multitudes in the valley of decision."

Religion or Christian profession then had lost its vitality and reality. The second generation of Puritans had become conventional, and their children no longer were seen as those needing an experience of conversion. A "halfway covenant" relationship and attendance at the communion of the Lord's Supper were deemed sufficient for the best families. Generation had taken the place of regeneration! The Puritan Christian so-called had become unemotional and desired a type of preaching unconducive to revival or conversion. Such was the low ebb of religious life when Edwards arrived to begin preaching a vital, glowing message of the Holy Spirit.

The stimulus to the people and the preachers of New England, the awakening as from sleep and the effect upon the acutest minds of successive generations are evidence that an extraordinary mind had penetrated the dull world of conventional religion. Behind the stabbing preaching of Edwards was the diligent student, the man who could not be mentally inactive. His was the mind which used a psychology of approach which disturbed and probed the conscience. He believed that the sermon was "an agency of conversion" and so expected God to work miracles of grace among men.

There were the seasons of spiritual blessing and the time of acute distress when he was finally ejected from his pulpit. Because he dared to object to the "halfway covenant" his enemies in the church worked for his dismissal and were successful. That Edwards made mistakes



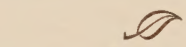
Pray for

THE CHRISTIAN AND MISSIONARY ALLIANCE

General Council

May 14-19, 1958

Winnipeg, Man., Canada



cannot be denied, although his intention was sincere. In a letter to a friend he wrote: "One thing contributing to bring things to such a pass at Northampton, was my youth, and want of more judgment and experience. . . . My confidence in myself was a great injury to me; but in other respects my diffidence of myself injured me."

The next period of his life was spent as missionary-pastor on the frontier at Stockbridge for seven and a half years. There from 1751 to the time when he went to Princeton to become the president at the college in 1758, and where he died six months later, he served God in the obscurity of the dark and cloudy day of his life. But it was there where Edwards produced the major treatises which made him famous in his day. Works such as *The Freedom of the Will, The Nature of True Virtue, The Doctrine of Original Sin Defended* and *The End for Which God Created the World* were written, and a final project, *A History of the Work of Redemption,* was planned and begun. Earlier he had written on *Religious Affections,* the *Life of David Brainerd* and the study of *Surprising Conversions.* There were his sermons and other smaller works, in all a body of theology which has not yet been fully deciphered and published.

The influence of Edwards as a preacher was far-reaching. In Scotland his friends esteemed him one of the greatest minds ever. His life and work stimulated the Wesleys and moved Whitefield profoundly. In the study of conversion he anticipated Dr. William James and later philosopher-psychologists in separating "cases" and sifting out the true and the false incidents common to spiritual experience. Psychologically he could judge as did his Lord and Master; "he knew what was in man." The aberrations and disturbances of revival he condemned, while he promoted and encouraged the genuine movements of the Spirit of God.

Of the many results of this amazing ministry must be mentioned that hundreds were converted to Christ; many were the additions to the churches, and congregations were revived. Missionary vision returned to the church at large; tract societies were founded (such as the American Tract Society and the Willard Tract Society in America, and in England the Religious Tract Society and the British and Foreign Bible Society). Social efforts to relieve distress and lift up the fallen were begun and "religion became the chief subject and the things of God's Word."

Many estimates have been made of that period and from 25,000 to 50,000 conversions are mentioned, although we have no reliable statistics. Between 1740 and 1760 about 150 new churches were founded in New England, according to Rev. Ezra Styles, a president of Yale College. Although it is regretted that later a Unitarian movement sprang up in New England to blight many areas, nevertheless the mighty stream of the emphasis of Edwards persisted and does to this day in America.

The family line of Edwards made its own unique contribution to the American society which followed after. Most of all, the ministry of Edwards stands out as a monumental contribution under God. The results were seen in conviction of sin, sinners repenting, and genuine revivals of true piety. It was in that most personal of all relations—the dealing of God with the soul—that Edwards' ministry showed lasting fruit. ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

Upholds use of schools by churches after hours: Attorney General William E. Powers ruled at Providence, R. I., that the use of public schools by churches outside school hours is not a violation of the separation of Church and State. "Such use," he said, "does not convert the schoolhouse into a building for worship within the meaning of the constitution."

●

Chapel to be built at San Quentin: A Protestant chapel costing $151,200 is to be erected at the state prison at San Quentin, Calif.

●

Lutheran bodies set record contributions goal: A record goal of $50,000,000 in contributions for 1958 was set by representatives of six Lutheran church bodies at the fifth annual All-Lutheran Stewardship Conference in New York. The objective compares with $35,500,000 contributed in 1957 and is almost double the 1956 figure.

●

Record church construction in 1957: Church construction set an all-time record in 1957, with $868,000,000 of new buildings put in place by America's churches and synagogues, the Departments of Commerce and Labor reported.

●

Southern Baptists organize in New York: Southern Baptists officially expanded into entirely new territory with the organization of the Manhattan Baptist Church in New York. It was formed out of one hundred charter members who had been meeting since last May in the McBurney Branch of the YMCA.

●

Majority of Protestants live in rural areas: While Catholics and Jews tend to have most of their numbers in large cities, Protestants still have the majority of their people in rural areas. Results of a church distribution study showed that 45.7 per cent of all Protestants live in cities.

●

Baptists made record contributions in 1957: Direct contributions to various causes of the Southern Baptist Convention in 1957 reached a record total of $22,849,418, it was reported at Nashville, Tenn. The total is nearly $2,000,000 more than in 1956.

Cumberland Presbyterians launch evangelistic campaign: A year-long evangelistic campaign has been launched by 977 Cumberland Presbyterian churches across the nation. It will be marked by revival services, youth activities and enlistment of Sunday school membership.

ABROAD

Reports Chinese teachers making pupils materialists: The Peiping Radio reported that teachers in Communist China "from now on will be responsible for making sure that their pupils are brought up as materialists." The station said the teachers must train children to "see the evil of religious superstitions."

●

Rhineland church reported facing acute clergy shortage: The Evangelical Church in the Rhineland is experiencing an acute clergy shortage, Dr. Joachim Beckmann, president, told a synod meeting at Duesseldorf, Germany. He said the shortage of ministers had been accentuated by the increase in church membership from 2,400,000 to over 3,600,000 since 1945.

THE PRESS

Disciples finance magazine in Congo dialect: *Envol,* a magazine published by the Congo Protestant Council, will soon have an edition in Lingala, the language of the north-central Belgian Congo. It will be made possible by funds provided by the International Convention of Christian Churches (Disciples of Christ).

●

"United Presbyterian" to suspend publications: *The United Presbyterian,* a 116-year-old weekly published in Pittsburgh, Pa., by the United Presbyterian Church of North America, will suspend publication next June 29. Dr. Raymond L. Edie, editor, said the magazine would merge with the biweekly *Presbyterian Life* the official organ of the Presbyterian Church in the U.S.A.

PEOPLE SAY

Rev. J. Sutherland Logan, English evangelist: "It is not enough to have numerical growth—it's very hard to love a statistic. We need to rediscover the value of the individual and the love for souls. The devil doesn't mind how much religion we have if we bottle it up in our personalities."

●

Dr. V. H. Lewis, secretary of the Nazarene Church's Department of Evangelism: "The issue before our church is to evangelize or die. I do not mean sudden death, but the certain decay that precedes annihilation."

SIGNS OF THE TIMES

Vicar moves into pub: Rev. Philip Francis, bachelor Anglican vicar of Stoughton, England, has moved from the vicarage into a pub to be closer to his flock. Having abandoned the expensive three-story vicarage, he is "at home" at the Hare and Hounds, where he interviews parishioners, plays piano at the bar, and competes at darts.

WELDON B. BLACKFORD, Editor

Planning Weekly AYF Programs

The planning of the weekly youth meeting in the church may be seriously affected by the trend of our times unless young people are spiritually alert to the situation.

The general trend of modern youth is toward the superficial, easy-going, entertainment-loving, pleasure-seeking disposition. God told us that this would be characteristic of these days, when men would be lovers of pleasure more than lovers of God. This trend often invades a Christian youth group, and the weekly program becomes its victim. Instead of having the proper spiritual emphasis in all phases of the meetings, they degenerate into mere entertainment for the group.

Inasmuch as it is program emphasis month on the AYF Program Calendar, it is a most opportune time to call the attention of AYFers to the fundamentals of good programing for the weekly meeting. This may best be approached by pointing out a few tendencies in youth planning which often fail to produce a basically strong program.

During these past three years my travels across the country have brought me in contact with hundreds of youth groups. I have closely observed the general pattern of their program for the weekly meeting and discovered a trend in programing which is a common weakness among many groups. The most popular and prominent programs being used may be classified under three types:

First, there is the "quiz kid" type of program. Bible quizzes have a very definite place in youth programing and make an interesting and profitable feature. However, AYFers must understand that too many of these quizzes at weekly meetings do not make for good programing. The simple Bible sword drill has been turned into a full-length feature of a religious adaptation of a television quiz program. Too many quiz programs may become a mere form of religious entertainment.

Second, there is the too frequent type of "testimony-tunes" program. Testimonies, choruses and hymns have a definite place in the planning of the program schedule, but too many of these programs become an obvious coverup for unplanned meetings. There is a danger of the songs becoming mere tunes and the testimonies clichés when this type of program is repeated too often in the weekly meeting. Do not let songs and testimonies become substitutes for vital programs.

Third, there is what we might call the "life begins at forty" type. Anyone and everyone in the older age bracket of the church is repeatedly asked to bring a message to the young people. Consequently young people are not trained to plan, lead or participate in speaking assignments. The best way to kill a youth program is the continuous use of outside speakers.

This is a good time for AYFers to evaluate the worth of their weekly programs and unite in building stronger programs at their weekly meetings. I believe that Christian young people desire a more serious, solid program schedule and will support this type of programing if challenged and consistently encouraged in it.

We urge all our AYFers to honor the Lord by coöperating in this better programing drive, realizing that the Lord has given them an opportunity for real spiritual training at the weekly AYF meeting.

The New AYF Target

The new AYF Target, a guide to AYF programing, suggests a basic outline for the monthly program schedule of a youth group. Every AYF should have the equivalent of a Bible study program, missionary program, and service-type program every month. This involves the study of a book of the Bible or Bible theme; a study of our world-wide missionary program, past and present; a service-type study involving such subjects as "How to Prepare Youth Talks," "Personal Evangelism," and so forth.

Program Book Ready

The first edition of our program book, *Annual Youth Favorites,* is now being sold through our publication house at Harrisburg. Every AYF ought to have a copy of this—the fifty-two top-rated programs from our 1956 AYF Program Contest. Order from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pennsylvania.

Send in Your Best Programs

Every AYF is urged to submit one of their best 1957 programs to their District Youth Secretary or representative during the month of February. These will be forwarded to the National Youth Office. The best programs received will be published in the next edition of *Annual Youth Favorites.* The remaining programs will be mimeographed and made available.

Let's have one program from every church. The deadline for getting this material to your District Youth Secretary is February 28.

AYF Bible Reading Plan

February 16 through March 1

A chapter a day from the Book of Ruth and the Book of Esther.

A New Meeting Place in Gabon

By REV. RAYMOND E. COOK

"A city that is set upon an hill cannot be hid." From any direction you approach Tchibanga you can see the Christian and Missionary Alliance church standing on the highest spot in town. Coming in by air you immediately spot the glistening aluminum roof on the bell tower.

The entire town is talking about this new and "wonderful" building. Though small and simple in design, it has caught the imagination of the Africans. We can hear their exclamations as they stand in the road below and look at it. And when they come inside they are even delighted over the simple benches supported by sun-dried brick and covered with cement.

"Neither do men light a candle, and put it under a bushel." Making a candle might be hard work, but I would rather make a thousand candles than go through the work of building this church again. From 1953, when the first papers requesting the site were lost for months in the local files, down to the very last when it seemed that surely the walls of sun-dried brick would melt in the first tropical rain of the season before we could cover them, the work was hindered by one thing or another.

Some things that happened might come under the title of "circumstances," but I am sure that the concentrated efforts to hinder during the last three months had as their author the enemy of our souls. However, God's hand could be seen clearly as the rains held past their usual time and we were able to nail the last of the tar paper in place.

But even as the work of making candles is forgotten in the glow of their soft light, so the trials of the work here are forgotten as the "light" begins to shine out over the town.

While carpenters and masons were still working in the church we decided to start our portable generator and play some stirring band music on the recorder. It wasn't long until the music attracted some men into the building. We soon changed the tape for one on which we had recorded brief and to-the-point messages by some of the national workers. If you could have seen the effect on those men you would carry that memory to your grave! We invited them to bring their friends that evening to hear the same thing.

That night at least 200 people heard the gospel. A second service without recordings brought an audience of 150 and a third service with the same recordings was attended by 300 persons! There was not even standing room in the church, with very few spaces in the windows to peek through. One hundred and thirty-three children attended an afternoon meeting conducted especially for them. How we praise God that the light has begun to shine from this hilltop.

"My word . . . shall not return unto me void." We are not misled. When the white man leaves for another part of the field with his recordings, the pictures and electric lights, the crowds will drop off. But we are counting on the seed sown to find some good ground and spring up to bear fruit. After the Word has been given, when the electric lights are turned off and the Africans are back in their huts surrounded by the forces of Satan, we claim for them the power of God's Word and the working of the Holy Spirit.

Yesterday we suddenly heard weeping at the door, and found the pastor's wife who said that her child was very ill. We hurried to their home and found David, one of their five-year-old twins, in a spasm. They thought he was dying. We immediately laid hands on that small jerking body and claimed the blood of Christ for victory for both the child and the work in the town. As we prayed we felt the body become quiet. When we opened our eyes we found a group of heathen about us, attracted by the excitement. Solemnly they watched the boy's eyes take on a normal expression and heard him answer questions.

Pray with us that God, who commanded the light to shine out of darkness, might shine in their hearts.

"Shirts Are Called Tigers"

By O. R. GUNTHER, *Laos*

Have you ever wondered what it would be like to be transported into an entirely different environment—different country, people, customs and language? Every new missionary has this experience and finds that the only thing unchanged is himself. His responsibility for the first two years according to conference assignment is very simple—"language study." But what potential experiences are contained in those two words.

Necessity demands that one immediately learn a few simple words:

The C. & M. A. church at Tchibanga, Gabon, can be seen from any point of the town

R. E. COOK

"yes," "no," "how much," "thank you," "hello," "good-by." Then the real brain consuming study must begin: the unaspirated "p," "t," and "k"; glottal stops; glide, high, low, level and falling tones; and an alphabet that's not even second cousin to one's own. And then there are the words that sound so much alike, but because of a slight fluctuation in tone or aspiration are complete opposites. Sometimes horses are called dogs, shirts are called tigers and doors are called cupboards!

All is not study, however. There is the daily marketing (it's surprising how fast you can learn to talk the price down). Instructions must be given to the yard boy. Is it any wonder that the firewood is too long and the grass too short? The Lao think it is better to dig grass up by the roots and not bother with it at all.

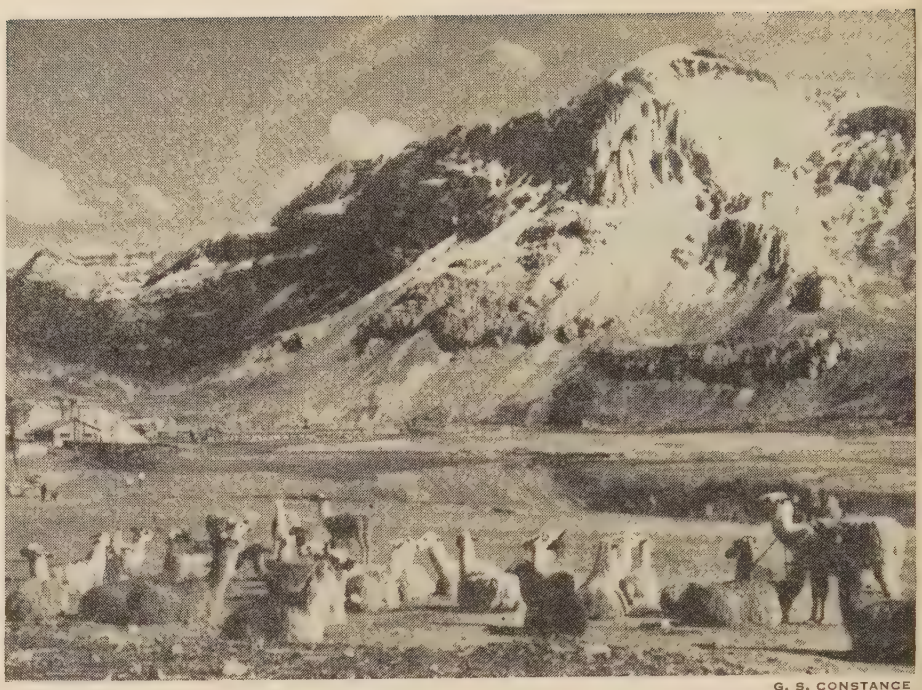
The missionary wife who has a little child has her problems too. It is hard to explain to the amah how to watch the little one. "Don't carry him constantly" and "He must not pick up all the dirt he finds." She doesn't understand the strange accent and the faltering words and even more the strange ways of doing things. Clean dishes are stored in the refrigerator and perishable foods in the cupboard. Or perhaps you will open the drawer where your socks are kept and find, instead, dish towels.

Even attending church services has its problems. To sing in your own language does not seem quite right. An hour's sermon in a strange tongue can seem endless. But there is the thrill of hearing and recognizing words which you have just studied. Each Sunday brings new encouragement.

The language must be mastered. Carpenters use saws and hammers, mechanics use wrenches and screw drivers, but the missionary has the language. To love a people and yet be unable to communicate to them the message of grace does indeed have its own peculiar problems.

Prayer Manuals Available

The Prayer Manual, a booklet listing our mission fields and missionaries and also the districts in this country, is now ready. Write for your personal copy: The Foreign Department, 260 West 44th St., New York 36, New York.



G. S. CONSTANCE

The road from Lima to Huanuco, Peru, runs at an altitude of 16,000 feet

Evangelizing in Peru's Highlands

By REV. A. MERLE SLUYTER

THE church of Pachas is one of the oldest in the interior of Peru, and one of the most promising. Early in the year 1957 its pastor, Mansueto Lozano, announced the evangelistic campaign which Mr. Volstad and I were to conduct. He organized prayer meetings among the people and they awaited the opening day with great anticipation.

From the beginning of the campaign there were many adverse circumstances. The weather was bad and our plane was delayed three days. To meet this emergency, Mr. Kowalchuk and Mr. Enlow went from Huanuco in the Mission Carry-all, and in the two nights they were there many people turned to the Lord. When we arrived in Pachas the dirt streets were muddy, paths slippery, and walking was very difficult. I then came down with an affliction that kept me in my sleeping bag on the dirt floor of our lodging place until the Lord raised me up. In spite of the rains and physical suffering, the Lord spoke to many of the people.

Our next campaign was in Llata, "the city in the clouds." This time Mrs. Sluyter and I flew from Lima to Huanuco, rode in the Carry-all to the end of the auto road, and traveled the rest of the way by mule. We had three pack animals carrying our sleeping bags, portable organ, gasoline lantern and projector. The trail to Llata is very steep. As our mules slowly plodded up the steps hewn from the mountainside, they had to stop every few yards to rest. All the way we were keenly aware of the Holy Spirit's protection.

Our traveling companion, Mr. Victor Cifuentes, the preacher of the region, pointed out places of interest along the trail. "Here," he said, "a mule became frightened and threw me off. I landed on the very edge of the precipice. But," he added, "the Lord was with me and I managed to keep from falling into the chasm." That would have been a sheer drop of several hundred feet. Near the same place on a previous journey I had pulled from her mule one of the young ladies who was traveling with Mrs. Sluyter. Her mount had become frightened and was on the verge of backing off the edge of the narrow trail.

Mrs. Sluyter had daily classes for women and children, and her heart

rejoiced as many of them wept their way to the Lord. Due to the high altitude, Mrs. Sluyter suffered continually from severe headaches and daily had to take her strength from the Lord. But "faithful is he that calleth you, who also will do it."

The second night catastrophe seemed to strike. Just before time to open the evening service hail began to fall. Sometimes when hail comes and crops are destroyed the people blame such losses on the "devils" who have come to preach the gospel. Their fanaticism may lead them to commit hostile acts.

That night our large tent, which we had placed over the open patio, began to sag under the weight of bushels of hailstones. The strong ropes began to stretch, and as the tent sagged lower and lower we rushed to grab the gasoline lantern. We were none too soon, for as soon as we had taken the lantern away the entire tent came down with a crash. It looked as if our meetings had come to an end. But we continued that night in a small room and in spite of the rain and hail it was crowded.

The next night, after repairing the damage to the tent, we again hung our gasoline lantern and waited. That night nearly 500 people crowded into the patio. When the invitation was given over fifty gave their hearts to the Lord.

The third campaign was aimed at the heart of Peru—its capital city. Lima is called the "city of the kings." Never during the history of evangelical missions has there been a united gospel campaign in this city of a million people. December, 1957, marked a new milestone in the history of Christian missions in Peru. Dr. Oswald J. Smith, of Toronto, Canada, was visiting South America.

In Argentina 23,000 people had attended the campaign held in Luna Park. In Brazil, Uruguay and Chile large auditoriums were rented; thousands upon thousands heard the gospel of redeeming grace, and many accepted the Lord as Saviour.

In Peru plans were well under way for our first united campaign. Practically every mission and church in Lima was coöperating in preparing for the meetings. Seventy-five counselors were trained in special Bible classes on personal evangelism. A choir was ready, ushers had been trained and announcements had been sent out all over Peru requesting prayer. People all over the world were praying for the campaign in Peru.

As secretary of the organizing committee I signed the contract to rent the coliseum, a canvas-covered auditorium capable of seating about 5,000 people. Permission had been secured from the mayor of Lima when Dr. Smith had visited him and the preparations were complete.

When Dr. Smith arrived the Christians were expecting great things from God. On the first night the coliseum was well filled. The second and third nights three thousand people made their way to the coliseum, and scores went forward at the invitation. God was working!

On the fourth day the owner of the coliseum was advised by the police that the government, by special decree, had closed the coliseum to the preaching of the gospel. In Peru religious liberty does not extend to holding meetings such as these "in a rented place." They may be held only in church buildings. Police were sent to enforce the decree.

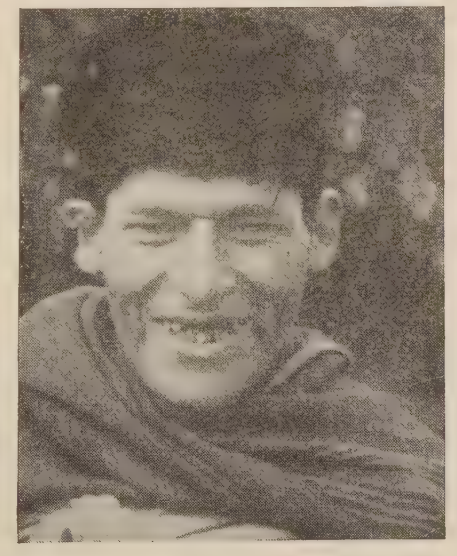
All efforts were made to persuade the government to change its attitude in the matter, but to no avail. For three nights crowds in the coliseum had witnessed no smoking, had heard no cursing, but had quietly and reverently listened to the preaching of the gospel. Again the place was turned over to show people who induce the people to squander their money on loose living.

But the meetings did continue! For two nights the Methodist Church was crowded to the doors. Many people stood on the patio. The last three nights meetings were held in the Pentecostal Church. Scores of seekers found Christ.

Already plans are being made for other evangelistic campaigns. The seed sown in these three will bear much fruit as we all continue in believing prayer.

A former worker of witchcraft is now a radiant witness for Christ in Peru

K. OPPERMAN



Missionary Treasury

★ ★ ★ ★ ★

A Splendid Report

Though the following report of our income for 1957 has not yet been confirmed by the auditors (January 10, 1958), we believe it to be accurate. Readers of THE ALLIANCE WITNESS will unite in praise to God for His supply of all our need.

1957 General Fund Income	$3,352,791.76
1957 General Fund Expense	3,352,382.34
Balance for the year 1957	$ 409.42

This represents an increase of 5.5 per cent over the income received for 1956. Although there was a Budget shortage of $91,000, it was possible to cut expenses to the extent of leaving a very slight balance, with all urgent needs met.

The Budget for 1958 is $3,600,000. This means the Society will need 7.4 per cent increase over that received in 1957.

December, 1957

General Fund	$356,565.53
Designated Specials	51,576.79

This splendid income is the largest ever received by the Society in the month of December. Surely it represents an answer to prayer. Many friends helped by faith and gifts to make possible this excellent closing for 1957.

Gifts for the month of December are covered by our receipts Nos. 17589 to 19486 and 1275 to 1464. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S King
Treasurer.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

The Superintendent Faces His Task

Webster defines "superintendent" as "one who has the oversight (or supervision) and charge of some place, institution, department." He may be included in God's gifts to the church: "And God hath set some in the church, first apostles, . . . then gifts of healings, helps, governments . . ." (1 Cor. 12:28). "To govern" means to exercise authority in controlling others, and, Webster adds, "govern connotes as its end a keeping in a straight course or smooth operation for the good of the individual and the whole."

We can look at the task of the Sunday school Superintendent this way: He is a spiritual leader responsible to the church for the operation of the Sunday school.

As a leader responsible to the church he works in full coöperation with the pastor (who is first officer of the Sunday school). He consults with him on all items of policy, coöperates in the general program of the church and encourages full coöperation on the part of the staff. He is an administrator, an educator and a supervisor.

As an administrator the Sunday school Superintendent:

(1) Presides at and conducts the business of the Sunday school through the Sunday school executive committee meetings.

(2) Operates the Sunday school according to the constitution.*

(3) Reports regularly to the church executive committee.

(4) Conducts a monthly workers' conference* for all members of the staff, providing a program of inspiration, instruction and specialized planning.

(5) Takes all possible steps to improve the grading system of the Sunday school, frequently adding new classes and providing for further departmentalization.*

(6) Encourages full coöperation in the use of the very best record system* available for the school.

(7) Checks building and equipment, making every possible provision for the necessary facilities to accommodate a growing school.

(8) Runs the school on an accurate time schedule.

(8) Understands the National Sunday School Standard* and administers the work of the school so as to reach a high standard of efficiency.

As an educator the Superintendent prepares himself by:

(1) Knowing his school—the curriculum, the program and the activities of each class or department.

(2) Evaluating all materials being used and working with the designated church committee in choosing that which will best meet the needs of his school.

(3) Reading extensively in his field and making use of the best methods and ideas available.

The Superintendent prepares his staff by:

(1) Providing training for present and prospective workers.

(2) Seeing that teachers have teaching aids and equipment that will contribute to good teaching.

(3) Guarding the teacher's lesson time by always giving the same amount of class time and not permitting interruptions.

The Superintendent prepares his program by:

(1) Remembering that the purpose of the Sunday school is that of teaching and plans all programs to this end. An opening service is not a song service but a training in worship, stewardship, missions, Scripture memorization, and so forth.

(2) Seeking to unify the programs of the school for such emphases as missionary education, special days.

(3) Planning parent-teacher meetings where possible.

(4) Planning a yearly calendar* of activities for the school.

To be successful in his job the Superintendent must:

(1) Be an example to the school in vision, progress, faith and enthusiasm for the task.

(2) Pray daily for his staff.

(3) Develop efficient leadership by giving encouragement and guidance to each member of the staff.

(4) Recognize faithfulness of workers by taking time to give them personal words of appreciation and by a public service of recognition at some time during the year.

(5) Orient each worker to his task by going over the Teacher's Covenant* with him, taking time to point out the reasons back of each requirement.

(6) Delegate responsibility in such a way that each one will understand his own task.

**These helps for the Superintendent will be supplied by the National Sunday School Office upon request. Write 260 West 44th St., New York 36, N. Y.*

A Good Superintendent Will . . .

Have a radiant testimony for Christ.
Have the respect of the pastor, Sunday school staff and members.
Be a member of the church and respect authority.
Be enthusiastic and promote good relationships between other workers.
Be willing to take suggestions and to try new methods.
Give Sunday school work priority over personal pleasures.
Be an example in the study of God's Word, in soul winning and in visitation.
Practice the art of tactful dealing with people.
Learn how to inspire and guide others to do their work.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Mrs. Hilda Snider arrived in San Francisco by plane January 20 from Japan. She was stationed at Matsue.

The New Generation

To *Rev. and Mrs. Robert M. Searing, Jr.*, Colombia, a daughter, Dawn Marie, on January 11.

To *Mr. and Mrs. Russell B. Crosby*, El Paso, Tex., a son, Jonathan Paul, on December 15, 1957.

To *Rev. and Mrs. Keith Bailey*, Cass Lake, Minn., a son, Gary Keith, on December 18, 1957.

To *Rev. and Mrs. Anthony G. Ballback*, on furlough from Japan, a son, Jonathan, on January 13.

To *Rev. and Mrs. Gordon Timyan*, Ivory Coast, Africa, a son, Joel Charles, on January 22.

To *Rev. and Mrs. Emerson C. Ross*, Osceola, Pa., a daughter, Bonnie Sue, on January 6.

To *Mr. and Mrs. Alvin Mink*, Wildrose, N. D., a son, Edward Wesley, on January 9.

To *Rev. and Mrs. Charles Wisser*, Lexington, N. C., a son, Charles Edward, Jr., on January 17.

To *Rev. and Mrs. J. Clyde Ritchey*, Ivory Coast, French West Africa, a son, Jonathan Clyde, on December 25, 1957.

Available for Evangelistic Crusades

After twenty-three years in the pastorate, *Rev. Richard G. Simpson* has, since last June, given full time to the ministry of evangelism. He is available for crusades in Canada and the United States after June 1. His new address is 721 Moy Ave., Windsor, Ont., Canada.

SPBI Becomes College

The St. Paul Bible Institute, official C. & M. A. school for the Midwest, has now become the St. Paul Bible College. The announcement was made early in the year by the president, Dr. George D. Strohm. The forty-two year old school offers courses in Bible, Theology, Christian Education and Music.

Dr. Moseley Announces Resignation

Dr. Thomas Moseley, president of Nyack Missionary College since 1940, has announced his retiral effective on June 30. He and Mrs. Moseley plan to live in California. Dr. Harold W. Boon, vice-president and academic dean of the college, has been named acting president by the Board of Managers.

The annual World Missions program will be held on February 22 in Carnegie Hall, New York City. The meeting will be at 2:30 P.M. . . . A second Pastors Conference is slated for Nyack from June 9 through 13, with Dr. Harold J. Ockenga and Dr. J. Barton Payne among the key speakers. . . . A "Youth Week End" will be held April 25-27.

Cedar Valley Church Dedicated

The completed sanctuary of the Cedar Valley Alliance Church, Lynnwood, Wash., was dedicated December 29. The District Superintendent, Rev. E. W. Richards, and pastors in the area took part. The observance culminated a period of sacrificial labor by the pastor, Mr. Winfred Carter, and a number of interested members and friends of the work. The new facilities have added attractive accommodations for a growing congregation and Sunday school.

Revival at Niagara Falls, N. Y.

The Niagara Falls (N. Y.) Church of The Christian and Missionary Alliance was recently blessed with a revival through the Spirit-anointed ministry of Evangelist Clarence Shrier, of Ottawa, Canada. The two-week campaign was the fifth conducted by the evangelist in this church. The pastor, Rev. W. D. Crunkilton, writes that whole families met God.

Vision and Prayer Lead to New Church

Several months ago three young pastors of San Diego, Calif., had prayer and then broke ground for a new church building, believing that God had given a vision for an Alliance work in the Pacific Beach area. As a result, the Pacific Beach Church of The Christian and Missionary Alliance was dedicated in November.

The church was organized in June, 1957, and already has an overflow Sunday school of 100 persons. The first unit was largely built with volunteer labor from the congregation. Already plans are being made to begin additional buildings. The pastor, Rev. Donald L. Bubna, reports that last year this new work gave over $1,500 to missions.

Revival Results Last in Aliquippa

Rev. M. F. Gifford, pastor of The Gringo Church, Aliquippa, Pa., writes that results of special meetings held in November with Rev. Otto Schenk, of Olean, N. Y., continue. Since the meetings closed, church attendance has increased considerably and at least two young men have found the Saviour.

Letters

A Resounding AMEN!

This note is simply to say a resounding *Amen!* to your editorial in the Christmas number. Those who feel the same as yourselves must be numbered in many thousands. "All it needs" is a lead from such as yourselves in proposing a few simple principles for a holy Christmas centered in Christ, to spark the moral courage of many who are loath to act alone.

Why not a gentle campaign through the year working up to "This is how *we* will keep our Christmas"! Not "tension, fatigue and irritation," but peace and good will again. All strength to your arm. —A. S. BROOMHALL, *Overseas Missionary Fellowship, Oriental Mindoro, Philippines.*

Calgary Alliance Church Makes Record Pledge

A record missionary pledge of $62,000 was made by the congregation of Calgary's Alliance Church, Calgary, Alta., in the recently held twentieth annual missionary convention. Two years ago the pledge was $10,000, going to $38,600 last year and to the new high this year.

God's rich blessing has been upon this work during the past year, with many persons being converted and more than one hundred uniting with the church. Calgary has become an important city in Canada because of the booming oil industry in the area. Rev. J. D. Carlson is pastor.

Two Weeks of Revival at Mt. Union, Pa.

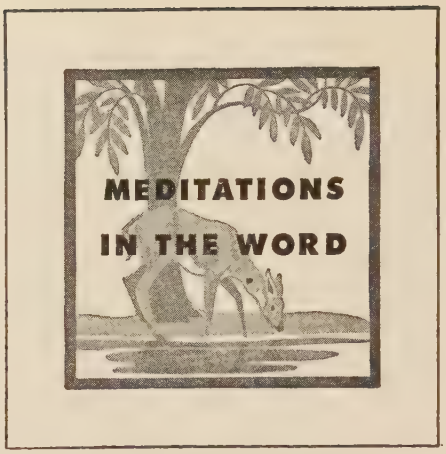
Rev. H. P. Rankin, of Atlanta, Ga., recently conducted two weeks of services in the Alliance church at Mt. Union, Pa. God was pleased to send unusual revival upon the congregation. The pastor, Rev. Paul K. Schuler, writes that several persons professed salvation and many testified of physical healing. During the campaign a new Sunday school attendance record was set, with 313 present.

Information Needed on Alliance Families in Lakeland, Fla., Area

Rev. A. J. Moser desires to receive the names of any Alliance families now living in the area of Lakeland, Fla., that he may begin a church there. Please send any helpful information to him at P. O. Box 863, Lakeland, Fla.

Sterrettania Reports Refreshing

Special meetings held recently by Rev. William H. Lewellen in the Alliance church at Sterrettania, Pa., brought great spiritual refreshing to the congregation and community. Rev. Alton Sugden, then pastor, reported that a number of persons were saved, backsliders reclaimed and physical needs met in answer to prayer.



Edited by EDITH M. BEYERLE

Sunday

MATTHEW 4: 1-11 (verse 1).

It is only the soul that has met God and received the baptism of the Holy Ghost that really feels the full force of temptation. The man that is going along with the current of evil is insensible to its power. It is when he resists that he is conscious of the opposing force. It was when the Philistines heard that David had been made king that they came to "seek for David." He was important enough now to be an object of their attack, and it is when we have yielded ourselves to God . . . that all powers of evil are combined to break us down and dishonor us with defeat and failure.—A. B. SIMPSON.

Monday

ACTS 9: 1-16 (verse 6).

Saul had lived a very moral and religious life, but also a very self-willed life. Prior to this occasion of coming face to face with Christ, he would do what he thought best; his errand to Damascus was of such nature. . . . Then he found that the Lord would have him . . . separated unto the gospel of God. . . . The will of God was better for Saul and gracious for others through him: it will be that for us.—J. F. HEEMSTRA.

Tuesday

PSALM 6 (verse 1).

"Corn is cleansed with wind, and the soul with chastenings." It were folly to pray against the golden hand which enriches us with its blows. The psalmist does not ask that the rebuke may be totally withheld, for he might thus lose a blessing in disguise; but "Lord, rebuke me not *in thine anger.*" If thou remindest me of my sin, it is good; but oh, remind me not of it as one incensed against me, lest thy servant's heart should sink in despair.—CHARLES H. SPURGEON.

Wednesday

1 PETER 5 (verse 7).

The Hand that shapes the fairy shell
Beneath the lonely sea,
And brings it safely through the swell,
Will also care for thee.

The Love that paints the ocean bloom
Where none but God can see,
And lifts it from the awful gloom,
Hath heaven in store for thee.
—SELECTED.

Thursday

GENESIS 4: 16-26 (verse 16).

That Cain's heart and worship were not sincere is evidenced by the fact that he "went out from the presence of the Lord." In verse 7 God plainly intimated that even though Cain had mocked Him in his offering of self-effort, yet it was not too late to make amends. All Cain needed was to repent and obey, but he chose to do neither. God could do no more and still abide by His eternal laws.—PAMEH.

Friday

JOB 13 (verse 15).

He who seeth perfectly through all your evils and knoweth the frame and constitution of your nature and what is most healthful for your soul, holdeth every cup of affliction to your head with His own gracious hand. Never believe that your tenderhearted Saviour, who knoweth the strength of your stomach, will mix that cup with one drachm-weight of poison. Drink then with the patience of the saints.—SAMUEL RUTHERFORD (1637).

Saturday

LUKE 1: 57-80 (verse 79).

We are apt to interpret "providences" in accordance with our own desires. When we are wishing to be led in a certain way we are quite sure to find "providences" that seem to favor our own preference. We must be careful in interpreting the meaning of events and occurrences. We are not to enter every door that is thrown open before us. . . . God's voice in providence never contradicts the voice of His Word.—AUTHOR UNKNOWN.

Sunday

MATTHEW 4: 13-25 (verse 23).

The Spirit led Him in [the wilderness] and the Spirit led Him out with mightier power than He had entered in. The conflict of the wilderness left Him stronger than at the beginning. He was not only conqueror, but He was "more than conqueror." So the Lord would have us gain spiritual power through the conflict. Let us not be content with merely escaping the devil's snare; let us use the conflict for his defeat and dishonor and for the spoils of victory that will leave us richer and our adversary weaker than when the battle began. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Not only is there the discipline of trial here and the strength it brings, but by and by there is a reward for the man that conquers.—A. B. SIMPSON.

Monday

PHILIPPIANS 2: 1-16 (verse 4).

We can do our best work always when we do it not for ourselves, but that it may bless others. If the motive in all ambition, all toil, all effort, is to become wiser, stronger, greater, more influential, in order that we may do more in Christ's name for our fellow men, then whatever we do will be beautiful and noble. The motive exalts and enobles the work. . . . The richest blessing comes not in the receiving but in the giving and doing.—J. R. MILLER.

Tuesday

PSALM 7 (verses 3, 4).

A good conscience is a flowing spring of assurance. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." A good conscience has sure confidence. He who has it sits in the midst of all combustions and distractions, Noah-like, with all sincerity and serenity, uprightness and boldness.—THOMAS BROOKS.

Wesdnesday

LUKE 11: 1-13 (verse 2).

My will is not my own
Till Thou hast made it Thine;
If it would reach the monarch's throne
It must its crown resign:
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant,
And found in Thee its life.
—GEORGE MATHESON.

Thursday

GENESIS 5: 1-21 (verse 21).

One possible evidence of Enoch's faith was manifested in the naming of his first son Methuselah. This name is composed of two Hebrew words, one meaning "the full length" and the other "devour." It is possible that God told Enoch of the coming flood which in God's "full length" of time would "devour" mankind. Enoch believed God and proved his faith in the word of God by his actions. Faith is always proved by corresponding action.—PAMEH.

Friday

SONG OF SOLOMON 7 (verse 10).

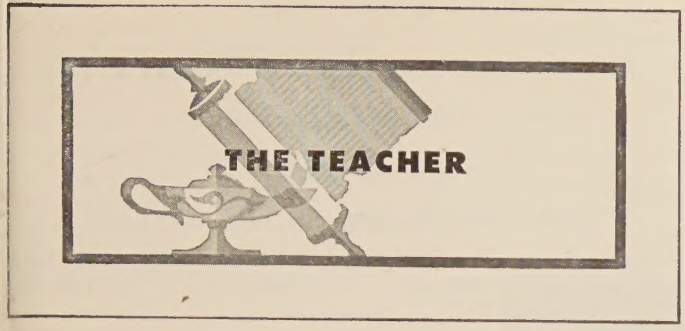
I am His, by Him created, by Him redeemed. . . . I am not my own, not the church's, not the world's, not man's, not the law's, not Satan's; but His, Christ's, my Beloved's. I am not the property of time nor of care nor of business nor of necessity, but of Christ, for I am His. All things, O believer, are thine in Christ; yet thou art no one's but His.—A. MOODY STUART.

Saturday

2 CORINTHIANS 2 (verse 14).

Some of the most fragrant blossoms bloom in the shade. It is so also in our Christian life. It is in the shadows that we learn to know the Lord Jesus Christ in the way we cannot know Him otherwise. Therefore our lives give forth the sweetest fragrance as a result of dwelling with Him in the background, behind the scenes, apart in the desert way, in the valley.—EXCHANGE.

***We must love Him not only with all the stretch and all the strength of our hearts, but also with all the consecration of our thought.*—FÉNELON.**



By DON J. KENYON

SUNDAY SCHOOL LESSON—FEBRUARY 23, 1958

The Church Worships

Matthew 18:19, 20; John 4:23, 24; Acts 1:12-14; Colossians 3:16, 17

DEVOTIONAL READING—Psalm 100

GOLDEN TEXT—*"It is written, My house shall be called the house of prayer."*—MATTHEW 21:13.

BACKGROUND AND LESSON ORIENTATION

True worship is the direct acknowledgment to God of our awareness of His nature, His attributes and His purpose. This is done in song, praise or act which is in harmony with such an acknowledgment. There are varieties of words used in the New Testament to describe this function, the most common of which is "to do reverence." Another term deals with the feeling of awe or wonder in the presence of God. Another word has to do with the actual ritual or worship. There are no specific directives in the Bible concerning the routine of worship. The danger in ritual worship is to become mechanical and let the act suffice for the attitude. True worship is the presentation of the body as a living sacrifice to God. This above all else is what God wants from us. Without it all else is futile.

CONTEXTUAL CONSIDERATIONS

The passage from Matthew is written concerning discipline. When the church exercises her prerogative as a church, she can be assured of Christ in her midst. The passage from John deals with Christ's interview with the Samaritan woman. In this portion Christ teaches that worship of an omnipresent God cannot be confined to any one place. The passage taken from Acts is a description of the united action of the pre-Pentecostal disciples of Christ. Before the Spirit manifested Himself to them they were engaged in prayer and supplication. The passage selected from Colossians is an exhortation to conduct which is commensurate with faith in our risen Lord. If we have died with Him there are certain things which we ought to do which will be in keeping with the testimony we give concerning Christ.

SIMPLIFIED OUTLINE

1. *Worshiping in Spirit*—Matthew 18:19, 20; John 4:23, 24.
2. *Worshiping in Unity*—Acts 1: 12-14.
3. *Worshiping in Expression*—Colossians 3:16, 17.

KEY WORD ANALYSIS

"Admonishing"—*nouthetountes* (Col. 3: 16). This word is coupled with "teaching" in a context describing the function of worship. "Admonish" means "to put to mind." Teaching seems to be the positive function of imparting truth for edification. Admonition seems to be the negative side of warning based upon instruction in righteousness. It is the unruly who are admonished, the amenable who are taught. It is significant that the church is to sing as well as to teach her doctrines. Churches are usually founded upon singing that teaches and admonishes. Denominations degenerate when they lose the experiences they have learned to sing about in their infancy. The next step is to stop singing about it.

COMMENTARY ON THE PRINTED TEXT

1. *Worshiping in Spirit*

One praying man is a saint at prayer; two or more make a church at prayer. In order to meet the condition of the promise of the text they must be in quiet agreement of spirit. If they are Christians their harmony of spirit will rest in the will of God. When this condition is met, God will stand behind the promise made by His Son to those praying in His name.

The same is true of worship. Two or three saints constitute a temple worthy of the presence of Christ. He promises to meet with those who meet in His name. Jesus taught many things to make His disciples aware of His constant presence. Those who would be His true worshipers should understand that God is a Spirit everywhere present, and they that worship Him must do so in spirit and in truth. The great heart of God desires such to worship Him. It calls for an inward response to the indwelling Lord which is grounded in the Word of God as revealed in Christ, who is the Living Word.

2. *Worshiping in Unity*

In obedience to Christ and to the angels who had instructed them, the disciples returned to Jerusalem to a room which had been chosen for their purposes. There they would have privacy as well as a measure of protection from outside interference from their enemies. There they persevered in prayer in a spirit of unity. They pressed before God the promise which had been made to them by Christ. The group included the faithful women who had followed Christ, among whom was Mary, the mother of Jesus. Such a personage in the group awaiting the promise of the Father should silence once for all the myth of the Virgin. She was there for the same purpose that the others were.

3. *Worshiping in Expression*

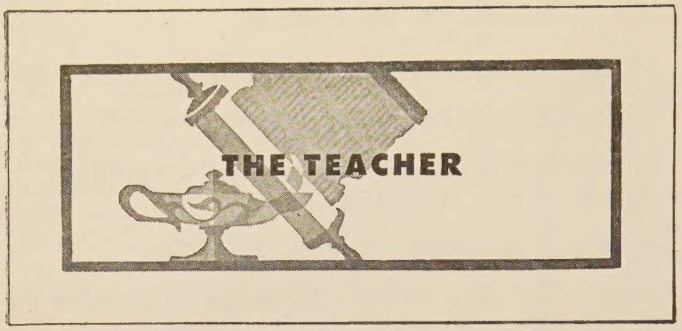
The redeemed will must be set in a pattern of life and conduct which is founded upon the Word. The Christian must determine that obedience to God is the prime quality of worship. Wisdom in this context has to do with right acts more than right thoughts.

The Word must dwell in us until it is expressed in us. Its instruction and precept given by repetition and example will soon cause us to live after the pattern of His will. The psalms of David are a valued source of worship; songs of worship and thanksgiving which flow from the spirit form a part of our meditation. There is no place in the listing here for religious jazz. Such singing as Paul describes will be in the Spirit and be energized by the grace of God. It will be directed to the Lord and not to the audience. It is not a display of talent but an expression of worship.

The expression of religion reaches farther than public worship. The sanctified life ought to be demonstrated in the home and in the place of our employment; social relations should always be tempered by our relation to God. Because we are always dependent upon God, thanksgiving should season all our expressions. Gratitude is the finest expression of our spirit in worship. Paul placed gratitude at the gateway to worship just as he placed ingratitude at the door of degeneracy (Rom. 1: 12).

HELPFUL HINTS FOR LESSON PREPARATION

This lesson affords a golden opportunity for instruction in the art of worship. It would be well to examine some of the hymns of A. B. Simpson which we used to sing frequently. They contain the doctrines which he taught. To preserve the doctrines adequately we should sing the hymns meaningfully. An examination of our regular order of worship will help us to see if it is scriptural.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MARCH 2, 1958

One Lord, One Faith

Ephesians 4:1-7, 11-16

DEVOTIONAL READING—PHILIPPIANS 2: 1-11

GOLDEN TEXT—*"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.*—EPHESIANS 2:14.

BACKGROUND AND LESSON ORIENTATION

The Early Church in its outreach to the "uttermost parts" soon began to meet problems of inner corruption. Any institution that issues a call for "whosoever will" is bound to have those who do not respect its pure principles. There were those who in unvarnished insincerity foisted upon the ignorant their philosophic views. In so doing they undermined the Person and work of the Lord Jesus Christ. Theories of angelic mediation were thrust upon the unlearned. The Book of Ephesians was written to expose their heresies and ground the church in the faith once delivered to the saints. This was done by relating Christianity to the eternal God who revealed His eternal plan in Christ. Paul makes Jesus Christ Lord, whose redemption is the only remedy for sin.

CONTEXTUAL CONSIDERATIONS

The Ephesian epistle is divided into two parts. Chapters 1-3 are doctrinal; chapters 4-6 are hortatory. The first half deals with the character of the Christian's calling. The second half deals with the obligation of the Christian with view to his high calling. Paul sets forth the great principles of redemption in Christ, then relates himself to this message as God's graciously chosen vessel to proclaim to the Gentile world. This explained to them why he was giving himself so wholeheartedly to this ministry. Then the aged ambassador bent his knee to pray for his church that they might in truth realize the full provision of their calling in Christ. It was on this keynote that he made the transition to the passage which we are studying this week. It is an appeal to unity.

SIMPLIFIED OUTLINE

1. *The Exhortation to Unity* — Ephesians 4:1-3.
2. *The Revelation of Unity* — Ephesians 4:4-7.
3. *The Goal of Unity*—Ephesians 4:11-16.

KEY WORD ANALYSIS

(1) "Vocation"—*kleseos* (v. 1), from *klesis,* meaning calling; used with reference to the heavenly invitation which has its origin, nature and goal in God. The term "vocation" does not convey the correct idea. This is more than a vocation or a hobby or a side issue. With Paul it was the very ground upon which our faith is committed to God.

(2) "Perfecting" — *katartismos* (v. 12), meaning "to make fully fit or prepared." Although it may be granted that this begins as an experiential crisis it certainly is a process which demands the full function and activity of the church and all of its members in bringing it to pass. Too much is lost in the sense of this term if it is looked upon merely as an experience.

COMMENTARY ON THE PRINTED TEXT

1. *The Exhortation to Unity*

To be valid all conduct must be based upon what we believe. Paul as God's servant to the Gentile world made this exhortation to the will of his converts. He wanted them to progress in the sphere of ethical purity. They were humbly and willingly to obey and to follow on hard after God. This had to be done in the spirit of personal abnegation with the expressed purpose of preserving the unity of the body. The thing that binds us together as a family of God is the common reconcilation we have to God in Christ. Peace is therefore the atmosphere of the true body.

2. *The Revelation of Unity*

There is one body, that of Christ, the Church. There is one inheritance of the saints involving the resurrection of the body and eternal life. There is one sovereign God, Jehovah, Christ. There is one body of belief and one way of procuring that which God has done for us in Him. There is one baptism of the Spirit whereby we are made members of the Body of Christ. There is one God and Father of us all.

Grace is the unilateral bestowal of the full blessing of the Christian's calling in Christ, measured and bestowed according to the will of Christ. Whatever endowment it may entail, it is of Him only and for His purpose and glory alone.

3. *The Goal of Unity*

It was Christ Himself who led captive a band of captive men chosen in Him and for Him. When He ascended to the Father He gave these men as His leaders in the church for the purpose of founding and establishing it. After securing for us a full victory over all the forces of unrighteousness, He gave these men to the church in the form of different offices. Some were given as apostles to lay the foundation of His church. Some were given as prophets to give the church its abiding message (which is now the written Word). Some were given as evangelists to preach and proclaim the message of Christ's salvation. Some were given as pastors and teachers to feed the flock and shepherd it after it had been separated unto Him in some local area.

The offices were given for making the saints fully fitted for God's purposes and to do the work of ministering and serving within the body. The church was to be fully prepared, served and built up by those who were designated by the Spirit for this purpose. Thus a full experiential knowledge of the Son of God brings the individual to the place of spiritual completeness. Christ Himself is the measure for our development. The church therefore has a lot of growing to do to catch up with Him.

This also means that our childhood must be left behind and that we can no longer be easily led astray by the opinions of others. In spiritual understanding we are to be men. We are to mature and fully develop in spiritual stature. The body is to be strong, complete and disciplined if it is ever to match our Head, Christ. Just as the physical body which is normal and healthy functions in good muscular coördination, the church which enjoys good health will function smoothly. It is the responsibility of the church to do this as God supplies. Love must be its motive.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson constitutes another wonderful opportunity to reestablish our thinking in the foundation principles of the true church. Verses 4-6 of Ephesians 4 should be given precedence over the rest of the lesson material. It is the simplicity of these basic truths which keeps the church from being overbalanced with ritual or underdeveloped by selecting one element and overemphasizing it.

Local Conventions

★ ★ ★ ★ ★

A full-orbed view of missions is essential to keep vigorous and practical our missionary vision. The best cure for an unbalanced perspective or an apathetic interest is to attend prayerfully the missionary convention held in your city.

Convening February 16–March 2

Southeastern District

Lantana, Fla. .....February 17-23
Lake Worth, Fla. .....February 17-23
West Palm Beach, Fla. .....
.....February 24–March 2
(Ward Chapel) .....February 24-26
Ft. Pierce, Fla. ...February 27–March 2
Palatka, Fla. .....February 17-24

Southwestern District

San Antonio, Tex. .....February 16-19
Austin, Tex. .....February 20-23
Houston, Tex. .....February 23–March 2
Avilla, Mo. .....February 16-19
Bartlesville, Okla. .....February 20-23
Tulsa, Okla. .....February 23–March 2

Central District

St. Louis, Mo. .....February 17-23
(Christian Fundamental Church)
.....February 17-23
Louisville, Ky. ....February 24–March 2
(People's Gospel Tabernacle) ....
.....February 24–March 2
Rockwood, Mich. .....February 17-23
Wyandotte, Mich. .....February 17-23
Melvindale, Mich. .February 24–March 2
Dearborn, Mich. ..February 24–March 2
Trenton, Mich. .....March 2
Vermilion, Ohio .....February 16-19
Sandusky, Ohio .....February 20-23
Elyria, Ohio .....February 20-23
Twinsburg, Ohio .....February 26
Cleveland, Ohio (West Side) .....
.....February 24–March 2
(West Side No. 2) ....February 27, 28

Pacific Northwest District

Seattle, Wash. (North Seattle) .....
.....February 16-23
(Arbor Heights) .....February 16-23
(Delridge) .....February 16-19
Bremerton, Wash. .....February 16-23
(Erlands Point) .....February 16-23
Winslow, Wash. .....February 16-19
Lynwood, Wash.
(Cedar Valley) .....February 16-18
Redmond, Wash. .....February 19-23
Mountlake Terrace, Wash. .....
.....February 20-23
Kent, Wash. .....February 20-23
Tacoma, Wash. ...February 23–March 2
Olympia, Wash. ...February 23–March 2
Shelton, Wash. ...February 23–March 2
McCleary, Wash. .....February 23-26
Elma, Wash. .....February 23-27
Aberdeen, Wash. .....February 23-26
Issaquah, Wash. ..February 24–March 2
Joyce, Wash. .....February 27–March 2

Western Canadian District

Vernon, B. C. .....February 18-23
Cranbrook, B. C. .....February 18-23
Kamloops, B. C. ..February 25–March 2
Trail, B. C. .....February 25–March 2

Eastern and Central Canadian District

Wheatley, Ont. .....February 23-26
Essex, Ont. .....February 23-26
Sarnia, Ont. .....February 27–March 2

South Pacific District

Compton, Calif. .....February 18-23
Los Angeles, Calif
(Calvary) .....February 18-23
Lompoc, Calif. ....February 25–March 2
Santa Barbara, Calif. .....
.....February 25–March 2
Oakland, Calif.
(Piedmont) .....February 19-23
San Francisco, Calif.
(Golden Gate) .....February 18-23
(Neighborhood) .....February 18-23
Santa Rosa, Calif. .February 23–March 2

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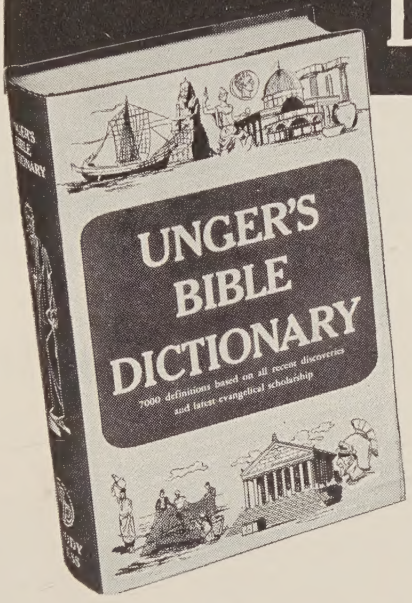

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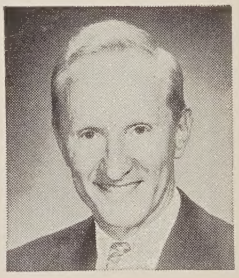

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On the Old Mandarin Trail

ROADS which form a network connecting the inland villages of Viet Nam are highways for the gospel. Once traversed by emissaries of an ancient empire, they now are used by messengers of Christ the King.

These roads make the agricultural population beyond the modern cities of Viet Nam accessible, and also make possible the use of motor vehicles and house trailers. A mobile unit of this kind serves as a miniature mission station, a base of operations for extended stays. All the advantages of varied contacts with the people are the missionary's for as long as he can remain. Yet he is not encumbered with baggage and equipment that must be packed and transported at every move. Everything is in place and ready for use immediately upon arrival.

Writes one missionary, "This camp trailer gives a simple place to live right where the people are. Even though far from home we can stay indefinitely day after day, telling the good news until at last it penetrates darkened hearts and men are saved.

"On our last trip to a place called Tam Quan a man seventy years old listened to the music and preaching until we turned off the public-address system. Then he came to inquire in detail about the wonderful way of life. For two hours we talked while others listened. The moon overhead was shining in all its splendor, but all its tropical beauty could not compare with the wonder and glory that broke over that man's face as the Spirit of God touched him, making him a new creature in Christ Jesus. A good number of others also were saved."

This is one of the many types of ministry our missionaries are fulfilling in the land of Viet Nam. Back of them all should be our constant prayers.

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